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Moses, the Servant of The Lord

By
Rev. William Baldwin

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MOSES

THE SERVANT OF THE LORD

BY

THE REV. WILLIAM BALDWIN

OF THE

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From the Flags of the Nile to the Top of Sinai.

Moses was the child of Providence. He gave great promise of a great future, being "exceedingly fair," or, as in the margin, "fair to God." Because they saw he was a proper child, his parents felt confident of his survival of the edict of the king: "They were not afraid of the king's commandment." How could he have been hidden during those three months from that cruel edict unless peculiarly favored and specially guarded by Providence? When put in the ark of bulrushes, as the last resort, the mother's extremity became in a most signal manner God's foreseen and prearranged opportunity. Even the mother's faith was God's gift; and to the young sister's intuition was added the wisdom that cometh from above — the wisdom needed for the shrewdest little game ever operated. God, who can turn the hearts of men as the rivers of water are turned, also caused the heart of Pharaoh's daughter to be moved with compassion at the sight of the weeping babe. Moreover, placed in the charge of a Hebrew nurse — its own mother — the child was returned to its home, its future safety guaranteed, and all expenses incurred assumed by the princess, to whom, in the

course of time, the mother brings her boy, and he becomes her son. She names him Moses, for, said she, " I drew him out of the water." In order to be thoroughly qualified and equipped for the work before him, assume the leadership of God's afflicted people, conduct the exodus from the land of Egypt and the house of bondage, fulfill his appointed mission, it was necessary that he be thus near the throne and in a condition to be trained in all the wisdom of the Egyptians.

Having received the training of the schools and become a close observer of affairs, in interpreting the situation and the facts of his own life there arise within him intimations of coming leadership. It is written, in connection with his slaying and hiding in the sand the Egyptian whom he spied smiting a Hebrew, one of his brethren, " for he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not." With these God-given intimations of leadership came also strong worldly temptations. By placating Pharaoh he can remain in the royal family, with the expectation of the highest favors; by opposing him, siding with the oppressed Hebrews, his suspicions will be aroused, enmity incurred, and all worldly prospects dissipated. It was a turning point of destiny with him. In forecasting results he proved true to his high calling; he put the tempting offer away from him. " By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward. By faith he forsook Egypt, not fearing

the wrath of the king: for he endured as seeing him who is invisible."

Under Providence the training of Egypt is to be supplemented by that of Midian. It was by no accident that Moses, in escaping from Egypt — from the face of Pharaoh who sought his life,— came to the well, and was seated there at the time the daughters of the priest of Midian came to draw water for their father's flock.

The incident, in which he took their part against the shepherds, became the occasion of his finding a home in their father's house and becoming his son-in-law. The relationship was a most valuable and agreeable one; and, to show his appreciation of it, he named his first-born son Gershom, "for he said, I have been an alien in a strange land"; and his second, Eliezer, "for the God of my father was mine help, and delivered me from the sword of Pharaoh."

And it is written that, when the Israelites were encamped near the Mount, Jethro goes out to meet him, and as they meet Moses did obesiance and kissed him: and they asked each other of their welfare, "and Jethro rejoiced for all the goodness which the Lord had done to Israel, whom he had delivered out of the hand of the Egyptians." It was no ordinary family, that of Jethro. As priest he was godly, intelligent, wise. He was companionable and capable of giving good advice. Not only did he give Moses counsel during this memorable visit, but Moses hearkened to his voice "and did all that he had said."

The hand of Providence is very clearly seen, under the circumstances, in bringing together and into the closest of relationships these two men. The association was mutually

educational and helpful, and the long period of retirement afforded opportunities not only for interchange of thought and feeling, but also for quiet and profitable reflection; for prolonged investigation of and meditation upon subjects such as the personality, character and works of God; the course of human events or history thus far of the race; the blessings vouchsafed in connection with the original promise made immediately after the Fall; the deep mysteries of sin and salvation; the covenants made with the fathers; the mysterious dealings with the people of His choice; the great theistical problems of those times, and the different manifestations of the divine personality and will, handed down and in evidence, for instruction, guidance, contemplation and keeping; in short, the early mystery of godliness that was gradually evolved through the ages.

Now, during this period of seclusion, the child of Providence — he who had been under providential care as a child, as a boy, as a student, as a man of observation and exalted privilege, and as a fugitive — is still more "the man of God," awaiting the hour when a great work is to be given him to do, whereby he becomes and is to be forever known as preëminently "the servant of the Lord."

The hour of service finds Moses at Horeb, the Mountain of God, whither he had led the flock of his father-in-law. Here, watching the flock, surrounded by nature, in the solitude of the wilderness, occupied with high, mighty and familiar themes; in communion with himself and the Father of his spirit; in profound and pathetic sympathy with his brethren in bondage; buried most likely in the thought that their deliverance, in some way and by some means, is

drawing nigh, and the promise made to the fathers soon to be fulfilled; recalling, perhaps, the dying words of Joseph, "God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob"— thus meditating, the Angel of the Lord appeared suddenly in a flame of fire out of the midst of a bush: "and he looked, and, behold, the bush burned with fire, and the bush was not consumed"; "and the voice of the Lord came unto him, saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob."

The arrival of the hour for Israel's deliverance, at the close of eighty years of providential care and preparation of the Leader — forty years in Egypt, forty years in Midian — marks the commencement of a long, trying and successful service in the interest of God's people. With his commission his divinely appointed and predestined mission begins. He enters upon a service in which, throughout, the most intimate relations are sustained to the God of the Covenant, and "the man of God" is made His instrument in matters requiring startling interpositions and signal displays of miraculous power.

Interesting and wonderful indeed are the revelations of God to men, whether in words addressed to the ear without the recognition of any attending or accompanying presence, or in angelic or human form assumed for the occasion, or in dreams. The facts given or communications made are in themselves inexplicable. To our first parents God gave a command and a prohibition; and after the Fall they heard the voice of the Lord God walking in the garden in the cool of the day, calling Adam, and saying, "Where art thou?"

They converse together. Unto Cain the Lord said, "Where is Abel thy brother? And he said, I know not: Am I my brother's keeper?" Enoch's life was a constant walk with God. Noah walked with God, and the form of the ark is given him. He did according to all that God commanded him. A covenant is established with him and his seed and every living creature, and God's bow is set in the cloud as a token thereof against the repetition of the flood. And when God called Abraham there was much that passed between God and His chosen servant. He made a covenant with him, and renewed it with Isaac and Jacob. He commanded Abraham to offer Isaac as a burnt offering, and the Angel of the Lord interposed, calling unto him out of heaven, "Abraham, Abraham." How strange and wonderful this all seems! To Jacob, lonely, weary, worried, asleep on the ground, with only a stone for a pillow, and dreaming, God, standing above a ladder reaching from earth to heaven, on which angels were ascending and descending, spake those promising and comforting words: "I am with thee and will keep thee." At Mahanaim "there wrestled a man with him until the breaking of the day. . . . And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved." And at Beersheba, on his way to Egypt to see Joseph, "God spake unto Israel in the visions of the night: I am God, the God of thy father: fear not to go down into Egypt: for I will there make of thee a great nation. I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes."

In some mysterious way Joseph could say to Pharaoh's

butler and baker, " Do not interpretations belong to God? Tell me them, I pray you"; and in interpreting the dreams of Pharaoh could say, " God hath showed Pharaoh (that is, through himself) what He is about to do," in consequence of which he is taken out of prison and made ruler of Egypt.

The people being familiar with the theophanies referred to—the manifestations of God by actual appearance—God's call of Moses by name out of the midst of the bush was in keeping with the supernaturalism of their past history. Moses, therefore, unaware of the form in which God might appear, and even if unexpecting a manifestation to himself, could not have been wholly unprepared by reason of manifestations already in evidence. Visions of God, or of the divine glory, being designed to produce humiliating views of self by the great contrast presented, and to prepare the subject for some great special mission or service, he hides his face, for he is afraid to look upon God.

To understand his instrumentality — the secret of his extraordinary achievements — we must keep in view the fact of his peculiar, exceptional, habitual intimacy with God during his exile life. There was need of one whose godliness was of a superior type, and whose attainments in spirituality were correspondingly great, so as to be thoroughly in sympathy with God's purposes and plans, and qualified to receive His revelations and communicate them to the people. He is to do business for the Lord, the effects of which are very great and far-reaching. He must, therefore, know well these plans in order to their faithful execution, and to know them well he must be preëminently a man of God. Such Moses was.

What a revelation is here made in the seclusion and privacy of the burning bush, of the transcendent glory of Israel's God; of His holiness: "Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground"; of divine love long hidden or veiled in darkness — held seemingly in abeyance — but now no longer under restraint; of delivering mercies on the one hand, and overwhelming judgments on the other; of the forthcoming vindication of Jehovah's name, of which He is jealous, and fulfillment of His word to the fathers and concerning their children, of which and of whom He is ever mindful!

How high the calling, how marked the honor, how great the task, how overwhelming the responsibility! The God of the covenant and the instrument chosen for the fulfillment of the covenant are together, and talk to each other, as it were, face to face.

It was only natural from the human standpoint — as human nature is — to shrink from so great a task and plead unfitness. But his diffidence is not due to ignorance and thoughtlessness, or a lack of moral courage, but arises from, or is founded upon, self-knowledge or introspection, a peculiar experience, a wide observation, an intelligent conception of the obstacles in his pathway, a comprehension of the situation and its requirements — a prescience that is itself proof of fitness and the best recommendation for the task in hand.

And so God expects His servant to be free with Him and outspoken, and anticipates, as it were, his objections. The words, "Who am I, that I should go unto Pharaoh,

and that I should bring forth the children of Israel out of Egypt?" are met with the instant reply: "Certainly I will be with thee," followed by the assurance of the certainty of the result: "And this shall be a token unto thee that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain."

To the question, "When I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? What shall I say unto them?" he is told to say, "I Am hath sent me unto you." In the wonder-working rod he shall take with him there will be divine efficiency and absolute reliability.

Modestly saying, "I am not eloquent, am slow of speech and of a slow tongue," there comes the promise, "I will be with thy mouth, and teach thee what thou shalt say." As if recognizing the force, to some extent, of a seeming natural defect, God smooths the way by appointing Aaron to be his spokesman: "He shall be to thee instead of a mouth, and thou shalt be to him instead of God." Thus relieved in mind, and fortified against conscious weakness, and encouraged by signs to vindicate God's message, he yields to his high calling, and enters upon his work — he faces duty.

In this controversy with Pharaoh he is acting in God's place — he was to be a god to Pharaoh; at the same time he is the representative of God's people, now become his charge. He communicates at once with the elders, in company with Aaron; delivers the words of the Lord; and performs the signs, in confirmation of his commission, in the sight of the people, as directed. They believe and worship.

And when their task is increased, and they complain, he bears them on his heart and seemingly makes complaint himself, or utters their complaint as if it were his own: "And Moses returned unto the Lord, and said, Lord, wherefore hast thou so evil entreated this people? Why is it that thou hast sent me? For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all."

In making his demands upon Pharaoh and in the infliction of the plagues, Moses is frank and straightforward; undaunted and uncompromising; firm, persistent, determined. To Pharaoh saying, " Get thee from me, take heed to thyself, see my face no more: for in that day thou seest my face thou shalt die," he replied: " Thou hast spoken well, I will see thy face again no more. And he went out from Pharaoh in a great anger"— in righteous indignation.

The magicians had been outdone; Pharaoh was forced to give his consent; the gods of Egypt were humiliated. The whole affair, so successfully conducted, was voiced in the song they sang unto the Lord: " I will sing unto the Lord, for he hath triumphed gloriously."

Now that the children of Israel are released from their former masters and in charge of Moses as ruler and deliverer under God,— an ignorant, fickle, complaining, turbulent multitude,— and they can not go back in the face of the order to go forward, the seriousness of the situation and the magnitude of the undertaking, humanly speaking, is almost appalling.

In answer to his prayer, the waters are miraculously made sweet. In the Wilderness of Sin they murmur for

want of bread: "Would to God we had died by the hand of the Lord in the land of Egypt, where we sat by the flesh pots, and when we did eat bread to the full! for ye have brought us forth into this wilderness to kill this whole assembly with hunger." Quails and manna are sent.

Again they murmur for water at Rephidim. He cries unto the Lord: "What shall I do unto this people? they be almost ready to stone me." The rock in Horeb is smitten and water comes out of it to quench their thirst. An attack by Amalek being successfully resisted, they come in the third month after leaving Egypt to Sinai. Here, in this sequestered spot, in the midst of its wild scenery and awful stillness, and under its high and rugged peaks, they settle down to a long encampment. Here the words of the Law are to be spoken by the Lord, to them and all mankind, and the deepest impressions of His personality and holiness given in connection with the greatest outward demonstrations of power and glory. Here they are to be made ready for the occupancy of the Land of Promise.

Called up into the mount, Moses receives a message for the people, in which, after being reminded of God's wonderful providential care and deliverance, He promises to make them His peculiar treasure above all people, on condition of being obedient and keeping His covenant. Obedience being promised, he returns with their favorable answer.

Preparatory to the Lord's coming down in the sight of all the people on the third day, there are directions given to sanctify themselves and warnings not to go up into the mount, or touch the border of it, lest they die — beast as well as man. As a special honor put upon Moses, and that

they may understand and realize more fully and deeply the closeness of the relation between God and His servant, the Lord comes to him in a thick cloud, Moses having brought forth the trembling people out of the camp to meet with God. The mount smoking, and the smoke ascending like that of a furnace, and the whole mount quaking greatly, and the voice of the trumpet sounding long and waxing louder and louder, "Moses spake, and God answered him by a voice," in accordance with what He had said, "that the people may hear when I speak with thee, and believe thee forever," giving further testimony and confirmation to his great commission, and reminding of the voice on the Mount of Transfiguration: "This is my beloved Son, in whom I am well pleased; hear ye him."

And now God "talks with them from heaven" in the words of the Decalogue, and says to His servant: "Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them. And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel. And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights."

Thus by the hand of him who once lay among the flags of the Nile were received the two tables of testimony, and also the statutes and judgments and laws which the Lord made between Him and the children of Israel in Mount Sinai.

Moses, as Lawgiver, a Type of Christ.

Moses, as Lawgiver, sustained a peculiar relation to Christ, by whom in these last days God has spoken unto us, but who from the very first had been promised.

To the promise the law sustained a very important and vital relation. That legal dispensation of the covenant, of which Moses was mediator, was not to operate independently of the promise, but was to subserve its interests and facilitate its progress.

The law was added. "It was added because of transgressions, till the seed should come to whom the promise was made." "The law was given by Moses, but grace and truth came by Jesus Christ." The design, therefore, of the law from Sinai was to show, on the one hand, more clearly and forcibly than ever before, God's justice and holiness, and, on the other, man's sinfulness and need of the Mediator greater than Moses.

It is written of Israel at Sinai that they removed and stood afar off, saying unto Moses: "Speak thou with us and we will hear; but let not God speak with us lest we die."

There is hope in these mediatorial words in reply: "Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not." Subsequently, refer-

ring to the occasion, he said: "I stood between the Lord and you at that time, to show you the word of the Lord; for ye were afraid by reason of the fire, and went not up into the mount."

It was, indeed, a sublime and an awful occasion. Other than human beings were interested. Adding to its solemn, but hopeful, import were thousands of unseen witnesses: "The Lord came from Sinai, and rose up from Seir unto them; he shined forth from Mount Paran, and he came with ten thousands of saints; from his right hand went a fiery law for them." "It was ordained by angels in the hand of a mediator." It was received "by the disposition of angels"— in the midst of the shining ranks and orders of angelic beings.

Into the relation existing between the law and the gospel the angels desire to look. Not only are they interested observers of the conflict between sin and redemption, but they are also active participants. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"

The promise barely survived, as it were, the wickedness of the antediluvian period, and the idolatry prevalent at the call of Abraham. Only eight persons survived the former and but few the latter. It also survived the desperate condition of the children of Israel in Egypt.

It now becomes necessary to employ another agency — the law — and for the same reason, viz.: sin — sin in the form of insensibility to the religion of their fathers or the promised blessings of the covenant; in short, forgetfulness of God.

Because of the transgressions, therefore, the law was added. It did not render the promise of none effect. It was resorted to simply as an aid. It was intended to be a powerful agent in keeping alive the promise, or the conditions necessary for its fulfillment, by co-operating with it.

The supernatural demonstrations attending the giving of the Ten Commandments, containing specific duties towards God and men, and the various auxiliaries and appliances of that dispensation, all looked back to the promise and forward to its fulfillment.

Transgressions must now be made more vivid in the eyes of the people. Sin must be pointed out and made as never before a personal mattter, and they must be reminded of it continually, as offensive to God and destructive to themselves. This purpose the Decalogue served.

The law in its moral aspects showed them what they ought to be, and, at the same time, what they were not; in its judicial aspects it brought them face to face with its fearful penalties; and while the ceremonial law afforded temporary relief or outward cleansing, it could not remove the stains of sin from the soul. That the blood of animals slain in sacrifice should in itself have cleansing power could never have commended itself to or satisfied reason and conscience; and, besides, it would have been unworthy of a sin-hating God.

The law was, therefore, a schoolmaster to bring unto Christ, and, as far as it prescribed ceremonial observances, it was typical in its character and work.

It is stated, in connection with Moses' coming down from the mount with the two tables renewed, that his face

shone so that they were afraid to come nigh him, and that he put a veil on his face while speaking with them. The administrator of the covenant of the law had been looking forward to the administrator of the covenant of the gospel — had been in communion with him. "In all their affliction he was afflicted, and the Angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them and carried them all the days of old." "This is he [Moses] that was in the church in the wilderness with the Angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us."

Through blindness of mind the children of Israel could not steadfastly look to the end of that which was to be abolished in the fullness of the time, Christ being the end of the law for righteousness to every one that believeth. They did not apprehend the meaning of that object lesson: they failed to connect it with the ministration of righteousness that would characterize the new covenant when the seed would come to whom the promise was made.

To the true relationship between the promise and the law, between the law and the gospel, between the administration of the covenant of grace under Moses, as mediator, and that under Christ, as mediator of the new and better covenant, they virtually closed their eyes. The typical character of his mediatorial relation to Christ was lost upon them.

But redemption by blood was already deeply imbedded in the Adamic, the Noachian, the Abrahamic revelations or dispensations of the covenant. The ministration of righteousness underlay them all. The superiority of Abel's offering, to that of Cain's, consisted in the recognition of atoning

blood and the merits of Another. "He obtained witness that he was righteous, God testifying of his gifts." He knew well the significance and value of his offering, and he was conscious of its saving effect. Enoch, before his translation, had this testimony, that he pleased God. He must, therefore, have offered the same kind of sacrifice that Abel offered; otherwise God would have been displeased.

Noah "became heir of the righteousness which is by faith." Abraham's faith in God and the blessings of redemption through the covenant seed was accounted or imputed to him for righteousness; and, in offering up Isaac, Paul says, "he received him in a figure": as a type of Christ's death and resurrection.

Moreover, "the sacrifice of the Lord's passover," a type of Christ our passover sacrificed for us, had already been observed, and also accompanied by a memorial enactment, so important and vital was its typical character. Not recognizing in the shining brightness of Moses' face the Divine Mediator, the Christ of God, the people failed of the Messianic blessing so near at hand — just before their very faces; they failed through unbelief.

Manifestly, the basic principle of salvation during the foregoing dispensations was the imputed righteousness of the Promised One; and so this principle is now to be brought out still further and made more and more conspicuous in the Mosaic dispensation, that is to extend from the giving of the law to the advent of the Messiah. A system of ceremonial observances is to be furnished, in which, during this interval, by appropriate types and symbols, expression is to be given

to the essentials of Christianity or the gospel truths of the new covenant.

In those long and momentous interviews which took place between Moses and the Lord up in the mount all these vital matters of salvation were carefully and thoroughly talked over and provided for — everything to be made and done in the strictest accordance therewith, as is seen in the minute directions for the construction of the tabernacle, the ark of the covenant, the mercy seat, the altars, the priesthood, and concerning the sacrifices, feasts and services. Moses was to make all things according to the pattern shown him in the mount, and he was to "see" that he did so.

Accordingly, the underlying idea of the Covenant of Grace — atonement by blood, the satisfaction of justice, the imputation of righteousness — was developed in and permeated this entire legal dispensation, as typical of the great atoning sacrifice on Calvary's cross of the Son of God, who alone could satisfy the demands of the law and obtain eternal redemption for us.

It was the spring of the many exhortations of the lawgiver to obedience, and the great incentive to obedience itself, that they might be always in the trend of covenanted mercies — in the condition to receive the promised blessings of salvation.

As administrative head of the legal dispensation of the old covenant, which dispensation, though legal, contained also the gospel, Moses himself sustained in an especial manner a typical relation to Christ, as administrative head of the gospel dispensation of the new covenant.

He "verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after."

He saw to it that nothing, in type or symbol, pertaining to the essentials of Christianity was neglected or omitted in it; that everything might, in proper relations and just proportions, bear its true and constant witness to the redemptive work of the Messiah —"he who hath builded the house."

Moses as Intercessor.

As Moses, in speaking for Jehovah, giving to the people and interpreting for them His laws, exercised the office of a prophet (being as such a type of Christ in his prophetical office: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." Deut. xviii. 15. "This is of a truth that Prophet that should come into the world." John vi. 14); and in delivering, defending and governing them, exercised the office of a king or ruler, (in thus bringing "them out, after that he had showed wonders and signs in the land of Egypt, and in the Red Sea, and in the wilderness forty years," being a type of Him unto whom all power is given in heaven and in earth, and who executeth his kingly office "in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our enemies,") so, also, in prescribing and in being personally concerned with their sacrifices and religious observances, and in being occupied in the work of intercession, he exercised the office of a priest.

He instituted and directed the observance of the Passover in Egypt; at the ratification of the people's promise to

obey, after the giving of the law, he sprinkled blood on the altar and on the people, saying, " Behold the blood of the covenant which the Lord hath made with you concerning all these words"; and on the occasion of their being threatened with complete destruction he said: " Ye have sinned a great sin: and now I will go up unto the Lord; peradventure I shall make an atonement for your sin."

At the consecration of Aaron and his sons he anointed the altar and the vessels with oil, and poured the anointing oil upon his head to sanctify him; he also slew the bullock for the sin offering, Aaron and his sons laying their hands upon its head, and " took the blood and put it upon the horns of the altar and poured the blood at the bottom of the altar and sanctified it, to make reconciliation upon it."

One ram for the burnt offering he also killed, their hands being laid upon its head, and sprinkled the blood upon the altar round about; another, which was for consecration, he also slew in like manner, putting the blood upon the tip of their right ear, and the thumb of their right hand, and upon the great toe of their right foot, and sprinkling blood upon the altar round about.

Even after the establishment of the Levitical priesthood, Aaron, as High Priest, was still subject to his orders, all things coming under his supervision or sway.

As Christ is priest forever after the order of Melchisedec and not after the order of Aaron, so Moses, as type of our Prophet, Priest and King, was and continued to be such in an extraordinary sense; and as Abraham, to whom the covenant was made, and who received the promises, gave a tenth part of all to Melchisedec, so the functions of the Aaronic

priesthood, an established order under the Mosaic economy, were subordinate to the typical priestly functions of the Great Lawgiver, whose position was far more commanding and influential than that of the King of Salem, priest of the most high God, even as the provisions of the covenant were more enlarged in the Mosaic than in the Abrahamic dispensation. In other words, as Abraham did not set aside or displace Melchisedec in his peculiar relations to Christ, so Aaron's appointment did not affect the typical priestly relation Moses previously sustained.

On the eighth day after his consecration, Aaron, at Moses' direction, offered a sin offering and a burnt offering for himself and the people, and blessed them; and coming down, he is joined by Moses, and they both bless the people. (Lev. ix. 23.) In thus co-operating there was shown to be no incompatibility or collision between the priestly functions that necessarily inhered in the mediatorship of the one and the new functions of the high priesthood of the other; that while the necessity for their further exercise in certain and many respects had thereby ceased on the part of Moses, the original right remained, with no diminution or division of prerogative or authority; that the blessing of the Lawgiver, through the three-fold channel of his mediatorial office, was of transcendent and primal importance, and that without it on that occasion the act of blessing and the blessing itself would have been incomplete.

When certain men, defiled by the dead body of a man, came before Moses and before Aaron to inquire whether or not they could keep the Passover in its appointed season, it is Moses, and not Aaron, that says: "Stand still, and I

will hear what the Lord will command concerning you" (Num. ix. 8).

For his cowardice and subserviency to the people during Moses' absence in the mount, Aaron would have been destroyed, notwithstanding his selection for the priesthood, had not the latter interposed; and for his sedition, in which Miriam seems to have taken the lead, speaking against Moses, after receiving his appointment, their relative positions were settled for all coming time: "And the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth. And he said, Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold: wherefore then were ye not afraid to speak against my servant Moses?"

The Lord in anger causes Miriam to become leprous, white as snow. Aaron says unto Moses: "Alas! my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned."

In addressing his brother as his lord, he hereby acknowledges the superiority of his rank and authority; that his priestly power and influence with Jehovah are greater, and that the sad occasion requires mediation greater than his own.

To the directions given, "And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee," it is added, "And there I

will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel." (Exodus xxv. 21, 22.)

After the tabernacle had been set up, and it and all the instruments, the altar and all the vessels, had been anointed and sanctified, and the offerings of the princes of Israel had been received for the dedication of the altar, " when Moses was gone into the tabernacle of the congregation to speak with him (God), then he heard the voice of one speaking unto him from off the mercy seat that was upon the ark of testimony, from between the two cherubim." (Num. vii. 89.)

Not only did he thus enter the Holy of Holies himself, but mention is made of one occasion on which he entered on two successive days, evidently showing that the prohibition to which the Aaronic priesthood was subjected did not apply to himself, the High Priest being allowed to enter but once a year, on the Day of Atonement; the occasion referred to being that on which he was directed to lay up twelve rods before the Lord in the tabernacle of witness. On the following day he returned; and Aaron's rod having budded, he brings them all out so that the people could see them, and he puts Aaron's rod back again, to be kept for a token against the rebels.

Near as the High Priest was to Jehovah, Moses, by reason of his mediatorial position, and the coördinate functions of his higher or three-fold office, was always nearer, and nearer also to the people.

As it had been customary for the head of the family to

act in the capacity of priest, so Moses, as the head of all the families of Israel, by virtue of his commission, was their priest at large. He was from first to last the one supreme human personage dominating all things, civil and ecclesiastical, pertaining to the theocracy. To him they all looked, from Aaron down, especially when sin was committed and divine wrath incurred.

In approaching Jehovah in behalf of others, or in the work of intercession, the tender and sympathetic elements of his character appear, and herein also is a most striking typical likeness to, or prefiguration of, the "one Mediator between God and men, the man Christ Jesus"; who "ever liveth to make intercession for us," and who "can be touched with the feeling of our infirmities."

Acting in an official capacity, he entreated the Lord in behalf of Pharaoh and the Egyptians for the cessation of the plagues.

But what pleas, as Intercessor, he offered in the interest of God's chosen people! They soon "forgot God their Savior, who had done great things in Egypt; wondrous works in the land of Ham, and terrible things by the Red Sea. Therefore he said that he would destroy them had not Moses his chosen stood before him in the breach, to turn away his wrath, lest he should destroy them" (Psalm cvi. 21-23).

In approaching the Lord in the interest of His offending people, he could not, of course, lay down his life for them, for that would have had no expiatory virtue; but he could base his plea on the covenant to be ratified by the blood of the Promised One, which would be satisfactory to divine

justice, and therefore acceptable; on the promise confirmed by the oath of God, securing the immutability of his counsels; on the unchangeable character of the covenant itself, which the Savior fully realized when He said: "I have a baptism to be baptized with: and how am I straitened till it be accomplished!" "Ought not Christ to have suffered these things, and to enter into His glory?" The covenant must be kept.

In relation to the destruction threatened in consequence of worshipping the golden calf, his prayer of intercession is characterized, on the one hand, by the highest regard for the divine glory, and, on the other, by the painful consciousness of the enormity and seriousness of the offense committed; by directness, progress, hopefulness, persistence, and, finally, success. "And I fell down before the Lord, as at the first, forty days and forty nights: I did neither eat bread nor drink water, because of all your sins, which ye sinned, in doing wickedly in the sight of the Lord, to provoke him to anger. For I was afraid of the anger and hot displeasure wherewith the Lord was wroth against you to destroy you" (Deut. ix. 18, 19).

It consisted of three parts or stages.

In the first the plea was three-fold: they are thy people, not mine; if they are cast off, what will the Egyptians say? And what will become of the covenant made with the fathers?

The point gained in the first stage is, they are not to be destroyed: "The Lord repented of the evil which He thought to do unto His people."

Descending from the mount with the two tables of the testimony in his hand, on seeing the calf and the dancing, in

righteous indignation the tables are thrown to the ground and broken in pieces; the calf is burnt in the fire, ground to powder, strewn upon the water; and the people are made to drink of it; also, Aaron is censured. Then, standing in the gate of the camp, he calls to him those who were on the Lord's side, and charges them to go throughout the camp with their swords, and three thousand idolaters are quickly slain.

On the morrow, after pointing out their great sin, he leaves them to resume his intercession.

They are, after all, to go to Canaan. Moses is to be their leader still. An angel is to go before him. Their sin, though forgiven, will in due time, to some extent, be visited upon them; but the Lord is not to be in their midst, as they are a stiff-necked people, and he may consume them in the way.

The second stage being passed, the results, which are considerable, are at once made known.

Hearing "these evil tidings" (the Divine Presence withheld), they mourn and strip themselves of their ornaments.

Moses takes the tabernacle and pitches it "without the camp, and called it the tabernacle of the congregation," all the people rising up and standing every man at his tent door and watching him until he entered it, whilst those seeking the Lord went out to it. "And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the Lord talked with Moses."

As the result of this third stage of the intercession all is overlooked, God, as it were, retracting everything: "And

Moses said unto the Lord, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me: yet thou hast said, I know thee by name, and thou hast also found grace in my sight. Now, therefore, I pray thee, if I have found grace in thy sight, show me now thy way, that I may know thee, that I may find grace in thy sight; and consider that this nation is thy people. And he said, My presence shall go with thee, and I will give thee rest" (Exodus xxxiii. 12-14). His presence is secured at last.

God also showed him His glory in answer to his prayer, making all His goodness pass before him and proclaiming His name before him.

How noble and self-sacrificing was Moses, in this connection, in not availing himself of the proposition of the Lord to make of himself a great nation!

How he pleaded when the people murmured at the spies' report, talked of making them a captain to lead them back to Egypt, and would have stoned him and his associates had not the glory of the Lord appeared for their defense: "Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people from Egypt even until now" (Num. xiv. 19). Though they are to be turned back again into the wilderness, and entrance into Canaan denied that generation, they are not smitten with the pestilence nor disinherited as at first proposed, the Lord saying: "I have pardoned, according to thy word."

And on so many occasions his voice was raised in intercession: as on the provocation at the Red Sea (Psalm cvi. 7);

as at Marah and Rephidim; at Taberah, where the "fire of the Lord burnt among them," and at Kibroth-hattaavah, where manna was loathed and the people that lusted were buried; as in the recovery of Miriam from the leprosy, " Heal her now, O God, I beseech thee"; and in the sparing of the congregation from the destruction about to be visited upon Korah, Dathan and Abiram, " O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?" (Num. xvi. 22); and when, on the next day, the Lord in anger sends a plague among them, and they die by thousands, for charging Moses with the deaths of the previous day, at the same time owing their own lives to his intercession in their behalf, at Moses' direction Aaron took a censer, put fire thereon from the altar, put on incense, hastened unto the congregation, and made an atonement for the people: " He stood between the dead and the living; and the plague was stayed." And, finally, in the removal of the plague of fiery serpents, "And Moses prayed for the people," the remedy — looking to the brazen serpent erected on a pole, and furnished in answer to his prayer — typifying the gospel remedy for deliverance from sin in the lifting up of the Son of man: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have everlasting life."

Referring, at the close of his life, to these several occasions, calling for intercession in their behalf, he told them plainly, but lovingly and faithfully, the exact truth concerning themselves, and how they had been spared only by repeated and prolonged exertions on his part — pleas upon

pleas: " Ye have been rebellious against the Lord from the day that I knew you.

" Thus I fell down before the Lord forty days and forty nights, as I fell down at the first; because the Lord had said He would destroy you.

" I prayed therefore unto the Lord, and said, O Lord God, destroy not thy people and thine inheritance, which thou hast redeemed through thy greatness, which thou hast brought out of Egypt with a mighty hand.

" Remember thy servants, Abraham, Isaac and Jacob; look not unto the stubbornness of this people, nor to their wickedness nor to their sin: Lest the land whence thou broughtest us out say, Because the Lord was not able to bring them into the land which He promised them, and because He hated them, He hath brought them out to slay them in the wilderness. Yet they are thy people and thine inheritance, which thou broughtest out by thy mighty power and by thy stretched-out arm " (Deut. ix. 24-29).

The Death of Moses.

The wanderings of the Israelites in the wilderness having at last come to an end, as they are encamped on the east side of the Jordan, Moses dies.

"And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho. And the Lord showed him all the land of Gilead, unto Dan,

"And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea.

"And the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar.

"And the Lord said unto him, This is the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither.

"So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord" (Deut. xxxiv. 1-5).

Prominent in the consideration of the death of Moses are the following thoughts:

1. Sin is indeed a very serious matter. In consequence of its commission the door of entrance into Canaan was shut against him, and his life shortened. Although he was one hundred and twenty years old at the time of his death, "his eye was not dim, nor his natural force abated," so that he was still capable of rendering further service.

The charge against him, and also against Aaron, was: "Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them" (Num. xx. 12). They arrogated to themselves too much authority. "Must we fetch you water out of this rock?" they asked. He also with his rod smote the rock instead of speaking to it as directed — he smote it twice. He denounced them, too, as rebels. He exceeded his instructions. In the 106th Psalm this matter is referred to: "They angered him also at the waters of strife, so that it went ill with Moses for their sakes; because they provoked his spirit, so that he spake unadvisedly with his lips."

As it was unbelief that kept the former generation from taking possession of the land of Canaan, after they had arrived at its borders, and that caused them to be turned back into the wilderness to wander therein until they had been removed by death, so it is unbelief, in another form or in different circumstances, that now prevents Moses from being the instrument of the fulfillment of the promise that their children should go in thither and possess it.

In this connection, how significant and impressive are portions of the ninetieth Psalm, whose authorship is ascribed to him: "For we are consumed by thine anger, and by thy

wrath are we troubled. . . . Who knoweth the power of thine anger, even according to thy fear, so is thy wrath. So teach us to number our days, that we may apply our hearts unto wisdom."

2. The termination of Moses' career under the circumstances was a great disappointment to him. Going over the Jordan meant more to him than we can possibly realize. There was the satisfaction of treading upon the soil given to the seed of Abraham as a heritage; of taking part and giving encouragement in the conflicts with the inhabitants to be dispossessed, who, in the divine judgment, had forfeited their rights by idolatries and shocking immoralities; of conducting the chosen people of God into their respective possessions. There was also the satisfaction of putting into practical operation those principles of government already promulgated in anticipation of coming national life.

Jerusalem was to be the seat of a great civil and religious commonwealth. In this place the Lord was to put His name, the ark of the covenant find a permanent resting place, and the tribes were to assemble to keep their great feasts.

Such a land, flowing with milk and honey, appealed to his patriotism; and it was here also that the prophetic blessing of the patriarch Jacob was to be fulfilled: "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be" (Gen. xlix. 10). Here would be raised up that great Prophet he himself had foretold. Here would be slain the Lamb of God that taketh away the sin of the world.

Having witnessed the glories of Mt. Sinai, Moses would

stand upon the sacred spot where greater glories were in store.

To lose the blessing towards the last, after having waited all these years with longing desires, and so patiently, was indeed hard.

Then there was the distressing thought that he was no longer an acceptable instrument in the hands of the Lord in the accomplishment of further ends for the people.

No wonder he did not rest satisfied without a great effort in his own behalf: "And I besought the Lord at that time, saying, O Lord God, thou hast begun to show thy servant thy greatness and thy mighty hand; for what God is there in heaven or in earth that can do according to thy works, and according to thy might? I pray thee, let me go over and see the good land that is beyond Jordan, that goodly mountain and Lebanon. But the Lord was wroth with me for your sakes, and would not hear me; and the Lord said unto me, Let it suffice thee; speak no more unto me of this matter" (Deut. iii. 23-26).

3. Great as was the judgment that befell Moses, and bitter the disappointment, the divine mercy is at the same time manifest. Application having been made by the Reubenites and Gadites for an inheritance on the east side of the Jordan, their petition had been granted on the condition that the men of these tribes pass over the Jordan, with the rest, "armed before the Lord," and not return until their enemies had been subdued and their brethren had received their respective possessions, while their little ones, their wives, their flocks and all their cattle were to remain behind.

Now, suppose the Lord had hearkened to him to the extent of modifying the edict, " Behold, thy days approach that thou must die," so that his life take its natural course, but that part pertaining to the crossing of the Jordan continuing in effect — he is granted the privilege of longer life, but he is to be left with those who stay behind.

Would that arrangement have satisfied or accorded with the heroic and unselfish spirit of Moses?

He had always been the leader of the people; God spake to them through him. He shared every hardship and danger with them. Their interests were his interests. So intimately had he been associated with them that their life was, as it were, his life. For them he had been willing to be blotted out of God's book, if only they might be spared.

Imagine him, therefore, not only left behind, but laid aside — capable of still further service, but treated as if dependent and helpless, like the women and children and cattle, in whose company his time would hereafter be largely spent.

With what anxiety, too, he would have watched for tidings from fields of battle, and how great often would have been his suspense!

It is not at all likely that he did ask to be thus left behind in preference to death as announced, yet, having entreated so earnestly for the prolongation of his life, it might have been so ordered as a compromise, so to speak, or it might have been so ordered in the first instance; in which case it would seem that he would have preferred death.

On the other hand, had the Lord granted this request,

or even overlooked the offense, it might not have been long before old age would have told upon him, and he become unfit for leadership. After all, why should he be overburdened in his old age, and still further annoyed by trials and conflicts yet to be endured before the land is wholly conquered? Could not the work before them be done, and better done, by one younger? Why, then, should he not be entirely relieved of further care and trouble?

Commingled with the judgment and the disappointment we see the wisest disposition of his case. It was best the way it was. No alteration in the divine plan was admissible. He was to speak no more of the matter.

The charge to Joshua is delivered as directed. The song he was to prepare is spoken in the ears of the people, followed by these important and memorable words: "Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law. For it is not a vain thing for you, because it is your life; and through this thing ye shall prolong your days in the land whither ye go over Jordan to possess it" (Deut. xxxii. 46, 47).

The twelve tribes receive his blessing. For the last time he converses with those with whom he had been intimately associated, and moves through the many thousands of Israel he had led almost to the borders of their inheritance.

It is not recorded whether or not it was generally known he was leaving them on that occasion for good — that they would see his face no more.

He takes his lonely journey up the mountain side; higher

and higher ascending, until from the summit the surrounding country breaks upon his view. But he is not alone. The same Presence that was with him in the burning bush, that was with him in the tent in the wilderness, that was with him in his seclusion on Mt. Sinai, is visible. The same hand that wrote upon the tables of stone is now extended, and directs his eager, wandering gaze over the view spread out before him. He not only has been permitted to see the land of Canaan, but it is pointed out to him; the Lord "shows" it to him.

However much he may have desired before to ask to live, now, no doubt, he is satisfied as it is — fully reconciled. He is made to feel that like as a father pitieth his children, so the Lord is pitying him.

The end approaching, in imagination we see him committing the people once more to the God of the Covenant, and himself to His gracious keeping. Suddenly his eyes close; the everlasting arms are round about him; his body is laid away in some secret spot; his spirit has taken its upward flight; there awaits him something better, far better, than what lay beyond the Jordan, and ministered so largely to the eye of sense. Moses, the servant of the Lord, has found the rest and reward of the heavenly Canaan.

His place in history is indeed exceptional — unique:

"And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face,

"In all the signs and the wonders which the Lord sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land,

"And in all that mighty hand, and in all the great terror which Moses showed in the sight of all Israel" (Deut. xxxiv. 10-12).

He "was mighty in words and in deeds" (Acts vii. 22).

He "verily was faithful in all his house as a servant, for a testimony of those things which were to be spoken after" (Heb. iii. 5).

Moses on the Mount of Transfiguration.

After the lapse of ages, in company with Elijah, Moses appeared in glory on the Mount of Transfiguration, to confer with the Savior in regard to "his decease which he should accomplish at Jerusalem."

In accordance with prophecy, the birth of the long-expected Messiah had occurred in Bethlehem of Judea. The gospel of the kingdom was being preached. Multitudes were hearing His voice, listening to His teachings and receiving bodily healing at His hands. They were seeing and hearing what many prophets and kings had so much desired to see and hear, but to whom the privilege had been denied. The land, sworn unto the fathers, was indeed being hallowed by the feet of the Son of God.

As the end drew nigh Jesus began to speak to His disciples of the sufferings that awaited Him; and before the agony and bloody sweat in the Garden of Gethsemane are experienced, and the hour of the crucifixion arrives, this divinely appointed visitation takes place. Israel's Lawgiver and the great Prophet of a later and distant era are selected for this purpose. The former, having stood for the sanctity and strict requirements of the divine government, and the latter, for the reformation of the people, may be regarded as the chief representatives of the Old Testament church.

In their representative character they are in a measure feeling and carrying the burden of the necessities and hopes of that dispensation now terminating, and are deeply concerned in the fulfillment of the obligations resting upon the Man of Nazareth, fully realizing the importance and the universal need of His being offered up as the sin-atoning sacrifice.

In that sacrifice would be fulfilled the rites and ceremonies of the Levitical system so long in use, but preparatory and temporary in design; on the Victim Himself was depending the salvation of those who in every age had been living by faith in a Savior to come, and on His finished work rested the validity of the titles of those who had passed into glory, together with the spiritual interests and welfare of unborn millions.

Whilst the crucifixion thus considered by them in advance, in its meaning, relations, bearings and results, must not be, could not be, otherwise than the *actuality* it was at the arrival of the appointed hour, still, in the ordering of Providence, the whole matter for special reasons was gone over in conference.

In *time* the Man of Sorrows would encounter with Himself the bitter soul-conflict of Gethsemane, and on Calvary be overwhelmed with the awful sense of being the curse of God and of the hidings of the Father's face, as the burden of the world's sin would be laid upon Him, but the *present* occásion is used to make more and more manifest to the Savior in His human nature the reality of His peculiar and exceptional mission.

At His baptism "the heavens were opened unto him,

and he saw the Spirit of God descending like a dove and lighting upon him," and He heard "a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Now, while the same voice is again heard in attestation, *additional* testimony from a different source and of a different character is afforded.

The Savior, being truly God and truly man, having taken to Himself a true body and a reasonable soul, was, therefore, susceptible of growth in wisdom and grace as well as stature; and so this event, so important and memorable, became the occasion of deepening and intensifying in His human nature the knowledge of Self in its relations to the divine nature, of gaining further proofs of His Messiahship from sources and helps outside of Himself, of enlarged preparation for the final scene, and of fortification against assaults of the powers of darkness.

Not that, on the one hand, the divine nature did not *evidence* itself to the human, in their distinct relationship in the one personality of the Son of God, for then there would have been confusion of thought in the human consciousness concerning the personality, disagreement in statements of matters originating in the divine mind, but committed to the human for apprehension and elaboration, expression and utterance; and weakness and timidity in the works undertaken. On the contrary, the two natures were in perfect accord, the words and deeds of the Son of man being the words and deeds of the Son of God.

Though the natures are distinct, the human, of course, was not *independent* of the divine, no more than the creature is independent of the Creator, or we who claim freedom of

the will are absolved from dependence upon or subjection to the divine sovereignty. If God has foreordained whatsoever cometh to pass, then He foreordained all that took place, or will yet take place, in the mind or consciousness or life of the Son of man. He is alive for evermore, but His glorified *humanity* is always in closest touch with, sustained, controlled and used by, the *divinity* with which it became allied in the Incarnation. The former is always subserving the purposes and conforming to the ends of the latter.

Not that, on the other hand, the One Person was not *conscious* or fully conscious of the possession or full possession of the divine nature,— *i. e.*, was unaware or only imperfectly or feebly aware of His own divinity; for, then, how could He have had in command the resources of omnipotence and omniscience, accurately and adequately revealed the Father, been the Light of the world, and spoken with authority?

How could the Eternal Word say, "If thou knewest who it is that saith to thee, Give me to drink, thou wouldst have asked of him, and he would have given thee living water"; "I am the living bread which came down from heaven;" and, as He so often said, "I say unto you;" and how could His disciples have been certain of the *verity* of His teachings, how could the Great Teacher, come from God, have been *certain* Himself, and how could He have *acquired* such knowledge, if the voice that spake did not come from the depths of divinity, and divinity not under conditions and limitations suspending or paralyzing itself, according to the modern theory of the Kenosis, and consequently affecting and impairing self-consciousness, but under

self-imposed and self-conscious restrictions, and infinitely *alive* to the requirements of the situation — the Father's business which brought Him from above?

The essence of divinity is not only unsusceptible of divisibility, it is always and eternally *vital* and in its *entirety*.

To compress the infinite nature of the Son of God in the man Christ Jesus, so as to paralyze it, or reduce it to partial consciousness, is not only to impair it and suppress it, but to dispossess it of the very conditions of its existence and render it inoperative in all spheres of interest and activity and Trinitarian coöperation.

The exercise or employment of *degrees* of omnipotence or omniscience, due to the disparity of objects and events, if, in the dependence and interdependence of all things, such, after all, is possible, or a wise and just discrimination, is one thing; but the non-possession of the consciousness of these attributes, or their full consciousness, in the Incarnate Deity, is quite another.

"All the fullness of the Godhead" dwelling in Christ bodily, there was, therefore, with the full possession of it, also the full consciousness of it, at all times and throughout the entire period of His humiliation.

The theory in allowing less than all the fullness, strangely misinterpreting the phenomena of Christ's eternal Being while tabernacling in human flesh, "that eternal life which was with the Father, and was manifested unto us;" falsely estimating the qualifications necessary for the work of redemption; imputing to Him ignorance of the fact that He was "God manifest in the flesh," that He was "the Lamb slain from the foundation of the world," that in Himself was

the fitness demanded for such a sacrifice — infinite dignity and infinite worth in infinite realization,— not only thus dwarfs and minimizes His person, it would also take God away from all His works and cause all things to go back again to nothing.

Furthermore: The Logos as Divine, and the Logos as Incarnate, being one and the same in theanthropic personality, *i. e.*, the two natures, divine and human, each with its own peculiar and distinctive will, experience and consciousness in the One Person of the Eternal Son of God, and the leading nature therein being that of the second person in the Godhead, and the second person being equally occupied with the first and the third in the creation and preservation and government of all things in the Universe, so that He could no more be less than Himself, or cease for a given time to be Himself, than could the first or the third, the Eternal Son of God was not only always in full and unrestricted control of His human nature and of Himself, but was also concerned in the *creation* and *continued existence* of that nature ("For as the Father hath life in himself, so hath he given to the Son to have life in himself"); and so every word and declaration and statement of the Great Teacher was in accord with divine truth, was truth itself, constituting the God-man the way, the truth, the life. "Never man spake like this man."

Surely, when Christ asked men to believe in Him, that they might have everlasting life, and to love and follow Him, and claimed for Himself the things written in the law of Moses, and in the prophets, and in the psalms, concerning the Messiah, He did not offer Himself to them as

a person falling *short* of the measure of divinity or its full consciousness.

Still further: The glory of the Son of God before coming down from heaven was exactly the same as it was after His return, for the divine glory admits of no essential modifications ("And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was"). The death of the cross as an actuality was really no addition to it, the fact being in the mind of the Godhead from all eternity, and the love of the Father in sending His only begotten Son and the willing obedience or voluntary self-sacrifice of the latter being alike glorious in conception and execution.

It was not, therefore, the Son of God that was "highly exalted" after His earthly experiences, and who received "a name that is above every name," but the human nature in the theanthropic personality which alone was susceptible of it, and to it the language must be regarded as applied: in other words, it was the Theanthropic person that was exalted.

No, not for these reasons have these messengers come, but because, as God-man, made in the likeness of men, found in fashion as a man, Jesus was truly human, in all points tempted like as we are, yet without sin, and subject to common laws. It was in keeping with those laws and the needs and longings and acceptableness of His nature as a man, that such a conference, with its natural and intended results, take place. They talk with Him, and He with them.

At the close of the temptation in the wilderness angels came and ministered unto Him. But, helpful as they are, *they* are not the subjects of redemption. Here are present

on the mount two subjects of saving grace, rescued from the Fall, representatives of a sinful race and direct from the world of glory, with unmistakable marks of a previous life on earth and of citizenship in Heaven. They appear in *glory:* their theme is *redemption.*

The halo of glory encircling the visitors, and the consciousness, also, of transfiguration on the part of the Redeemer, combine to give to His manhood confirmation of His divine personality, and must have helped contribute to the utterance afterwards of those soul-consuming emotions, "I have a baptism to be baptized with; and how am I straitened (pained) till it be accomplished"! "Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour;" also, to the tenacity of purpose — fixedness of heart — that enabled Him, when the time came that He should be received up, to steadfastly set His face to go to Jerusalem; and, also, in no small measure to "the joy set before him," for which "he endured the cross, despising the shame."

Only a short time before this event (the transfiguration) He had tried to draw out from His disciples an answer to the question, "Whom do men say that I, the Son of man, am?" With Peter's answer, "Thou art the Christ, the Son of the living God," He was pleased. How He must have been also pleased with this testimony of these glorified ones direct from the throne of God — the testimony of their presence and the purport of their mission!

He had gone up into the mountain to pray, and had taken along with Him Peter, James and John, who may be regarded as the representatives of the apostles and the

church of the new dispensation. They do not understand and realize, as do Moses and Elijah, the object of that interview and its great and awful and world-wide significance. Nor will they, nor can they, until after the crucifixion.

Overawed by the sight, Peter exclaimed: "Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias." In his second epistle he refers to that occasion: "We were eye-witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased."

Was there ever before or since a meeting on earth of such exalted personages, and where matters of such importance, magnitude and seriousness were considered? Besides, there was no one among the living with whom the Savior could speak in relation to them with any degree of appreciation. When He had attempted a little while before "to show unto his disciples how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day, Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee."

Moreover, there was a *special fitness* in the presence of Moses at this time.

The exodus or departure to be accomplished by the Lord at Jerusalem, this being the meaning in the original of the word translated "decease," and which, being by way of the Cross, would effect or secure that of His people from this sin-cursed earth to the "better country," where life is

immortal and there are "pleasures for evermore," is the antitype of that exodus Moses conducted out of Egypt. Throughout it all the Angel or Messenger of the Covenant had been present.

In view of the magnitude of the undertaking, the dangerous and unknown ways of the wilderness, and the varied and trying experiences awaiting them, he had said, "If thy presence go not with me, carry us not up hence." So now there is need of a like service of sympathy with and encouragement to the Incarnate Son of God in the trying hour of His public ministry — the crisis of His earthly mission — when all depended upon "the death of the cross."

There was special fitness, also, in the presence of Elijah as well, for it would be in the spirit and power of this bold and mighty reformer that the work of the Lord would be carried on successfully throughout the gospel dispensation, and survive the dangerous crises that would arise in the work of restoration or before the final restitution of all things is effected.

Finally, their re-appearance in human history is also a most beautiful and touching exhibition of the high esteem in which they were held by reason of the importance of their former services; it is also indicative of the greatness of their respective positions in the kingdom of God.

The Song of Moses and the Lamb.

Mention is made in the Book of Revelation of the *song* that is sung by the redeemed and glorified, in which the names of Moses and Christ are associated together, or appear in significant and happy correlation: "And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy *works*, Lord God Almighty; just and true are thy *ways*, thou King of saints. Who shall not fear thee, O Lord, and glorify thy *name?* for thou only art holy: for *all nations* shall come and worship before thee; for thy judgments are made *manifest*" (Rev. xv. 3, 4).

By the combination of these two names there is virtually a confirmation and perpetual reaffirmation of the harmony existing between the law and the gospel; of the pervasive unity in the law — predominance of the Old Testament over the gospel and in the gospel — predominance of the New Testament over the law, the covenant upon which it is founded being one and changeless and unaffected by the differences of administration.

In the song in the Book of Exodus the escape from Egypt and the crossing of the Red Sea are celebrated, the objective point being Jerusalem, where Jehovah would per-

manently dwell among them: " Thou in thy mercy hast led forth the people which thou hast *redeemed:* thou hast guided them in thy strength unto thy holy *habitation.*

" The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestina.

" Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them: all the inhabitants of Canaan shall melt away.

" Fear and dread shall fall upon them; by the greatness of thine arm they shall be still as a stone; till the people pass over, O Lord, till the people *pass over,* which thou hast *purchased.*

" Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the *place,* O Lord, which thou hast made for thee to dwell in; in the Sanctuary, O Lord, which thy hands have established " (Exod. xv. 13-17).

In the song in the Book of Deuteronomy, and written just as life in the wilderness terminates and the Jordan is to be crossed, in which the divine *perfections* are set forth, there is the underlying thought and its confident announcement, that, with the judgments attending defections in the years to come, the *mercies* of the Lord will be ever present, outreaching and outlasting His judgments, these mercies being based upon the perpetuity of the covenant, *and of these mercies the Gentiles would eventually partake:* " I will publish the *name* of the Lord: ascribe ye greatness unto our God. . . . Is not he thy father that hath *bought* thee? hath he not made thee, and *established* thee? . . . For the Lord's portion is his *people;* Jacob is the lot of his inheritance. . . . Rejoice, O ye *nations,* with his people: for he will avenge the blood of

his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people."

With the above in view, the Great Apostle to the Gentiles, in his epistle to the Romans, gives emphasis to the abiding character and comprehensiveness of the divine purpose: "Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: And that the Gentiles *might glorify God for his mercy;* as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. And again he saith, Rejoice, ye Gentiles, *with his people.* And again, Praise the Lord, all ye Gentiles; and laud him, all ye people. And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust" (Rom. xv. 8-12).

Considered in connection with these *two* Mosaic productions, the song in the Book of Revelation is commemorative, in a general way, of the victories of providence and grace among the successive generations of the elect and their deliverance from all their enemies.

Expressing faith in a common Redeemer, and the joy of final and complete salvation, it is particularly expressive of the fullness of the knowledge and realization of "the fellowship of the mystery" of Christ, and of the praise of the glory of the grace of God which has brought salvation, not only to the house of Israel, but, through it, to the Gentile world. In a word, it means the confirmation and fulfillment of the Old Covenant promises.

Starting with Moses, the divinely appointed instrument in the organization and government of the Old Testament

church, the Song leads up to Christ, the Lamb of God, the Prince of Peace, the King of saints, and finds in Him its *deepest* meaning and *highest* expression.

The Old and the New Testaments being one, the song, therefore, is *one* and the *same;* and the relations and dealings of Jehovah with His people, and the achievements of faith, and the displays of providence and grace, and the rewards of service, being substantially the same in all ages, the resultant and also exultant song is that of the church Universal — the church once militant, now Triumphant.

" O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!

" For who hath known the mind of the Lord? or who hath been his counsellor?

" Or who hath first given to him, and it shall be recompensed unto him again?

" For of him, and through him, and to him, are all things: to whom be glory forever. Amen!" (Rom. xi. 33-36).

Being thus related to both dispensations, and its theme being the work of redemption,— its character, scope and results,— the Song goes back to the very first proclamation of the eternal purpose to save the race, and carries us along even to the time when Christ shall deliver up the kingdom to the Father, " that God may be all in all."

It will be a glowing *recital* of the manifold and wonderful works of God to the children of men.

It will be *alive* with the spirit of the onward march of events in the development, expansion and conquests of God's earthly kingdom, the *central thought* being the all-conquering

power of divine grace — saving truth — as it came in contact with individuals and institutions and nations.

It may be regarded as an *epitome* of the work of redemption as presented in the Word of God and carried on since among the chosen generations of mankind.

It is not for us *now* to enter into its *full* spirit. Redemption in us must be completed first. We must wait until Heaven is reached. We can only recall the *incidents* of earth which have largely furnished the material for this song. And if, in their review, we in no small measure feel now their power, what must be the feeling when more fully and more truly seen, and in their totality, from *higher* points of view!

Noticing, then, the Protevangelium in connection with the Fall, reviewing the times of Noah and Abraham, and coming down to those embraced in the operations of the Mosaic laws until the advent and ascension of the Messiah, the displays of divine grace and glory are, indeed, *great* and *marvelous*.

And the leading events in the history of the church since the Ascension, with signal *interventions* of Providence among the nations, and notable *exhibitions* of religious awakenings and outpourings of the Spirit, and *combinations* of Christian activities for the ingathering of the Gentiles, according to prophecy, and for the circumvention and withstanding of the forces of evil, under the stimulating assurance of the Second Coming of our Lord, to make manifest the sons of God, to be glorified in His saints and admired in all them that believe, and to vindicate His own, are equally *memorable* and *precious* to those living under the new dispensation.

All these events and incidents, in the realms of provi-

dence and grace, setting forth the works and ways of God in the interest and defense of His chosen ones, are familiar and fruitful themes for reflection, inspiration, gratitude and exultation.

These great facts in the church's progress through the ages, as recorded in the Scriptures and in ecclesiastical history, can never be *forgotten* nor cease to be of *further use.*

As matters of history, they are, also, indelibly stamped upon the memory of those who were *cotemporary,* and who became, in a sense and in a measure, a part thereof; and they are also inseparably connected, as guides and incentives to action, in the cases of *multitudes* who contended for the faith, and were often and as much perplexed and tried in the varying phases of their respective environments and the times in which they lived.

As object lessons they have been *transmuted* into the upbuilding of character, and have helped make the godly men and women whose lives, humbly led or passed in obscurity, were largely indebted to them, or, conspicuous before the world, are cherished from age to age as a sacred heritage. The elect of God — the children of the Covenant — are, indeed, a great cloud of *witnesses,* but their testimony does not end at death. The word of God abideth forever, not only in itself, but in its *living* witnesses.

Such has been the method of Jehovah's revelations of Himself to, and dealings with, His people from the beginning, and especially during the centuries in which they were subject to the Mosaic legislation, that the *principles* of righteousness and godliness, morality and religion, and the great *fact* of dependence upon Him alone for temporal and spir-

itual good, and, in view of disobedience and transgression, the *necessity* of bloody sacrifices as an atonement for sin and the only way of regaining and retaining the divine favor, are so exhibited and jealously guarded and defended, that the purposes fulfilled, the ends attained, and the lessons taught thereby, are not to be suffered to *lose* their interest, time-honored significance, and illustrative and witness-bearing character.

The Song, therefore, will be especially true to, and commemorative of, the *typical signs* of promise, hope and assurance *characterizing* the religious life and experience of that large portion of the human family brought up under the former administration of the covenant, and saved by the faithful observance of its ordinances and strict compliance with its requisitions.

It surely will *adapt* or *relate* itself, in suitable form and measure, to the appreciation, habits and further education of those who saw the Coming One only through the vista of the types and ceremonies in which He was shadowed forth; and it will, also, duly *honor* the divine method itself, enforced through so many centuries, and designed to teach with unmistakable pointedness, that without the shedding of blood there was no remission.

Not only were these ancient observances the appointed means of *sustaining* the religious life of the Old Testament saints, as they were taught and encouraged thereby to look forward to something better, they are the *indispensable* means of emphasizing to the people of God, in all subsequent ages, the nature of sin and the nature of grace — the divine method

of extending the forgiveness of sins through the mediation of vicarious sacrifice.

Abrogated as the ceremonial laws became by the one offering of the Son of God on Calvary, they need to be retained in knowledge, both here and hereafter, as *facts* in the evolution of Christianity, as *signs* pointing to the Cross, as *aids* to faith and holiness and correct doctrinal thinking and attainments, and as *explanatory* and *preservative* of the absolute necessity of the Great Atoning Sacrifice.

In the purposes served and the ends contemplated, they will, therefore, *necessarily* have their appropriate place, or fitting recognition, in this Song, as belonging to and characteristic of the administration of him who was himself a type of Christ, and whose song it is in *part.*

The Song of Moses, then, is, after all, what he, as the servant of the Lord, in that economy which absorbed his thoughts, engaged his services and constituted his life-work, was *identified* with, as the Song of the Lamb is what Christ, as the Son of God, was identified with, in that economy which was the fulfillment of the Mosaic.

In the *one* there are types and symbols and the patterns of the things in the heavens; in the *other*, the things themselves. They explain each other. They are the two sides of one great fact; the two parts of one whole truth. Both were needed. Together they must remain in knowledge and memory, and continually aid each other in displaying throughout eternity the divine glory in the salvation of the race through the institution and ordinances of the Church.

The truth is, the glorified can never lose sight of the

distinguishing fact that one portion of their number was saved by faith prospective, and the other by faith retrospective, the distinction between them in this respect being as much a fact, to be taken into account and borne in mind, as any other fact, and destined to abide forever, the two distinct classes thereby constituted equally resting, however, by a common faith in a common Redeemer.

It was only as Paul referred to the Law and looked back of it to the Promise, that he perceived and appreciated "the excellency of the knowledge" of Christ Jesus the Lord; and it was only as Moses, supported by the same Promise, looked through and beyond the things that were mechanical, artificial, instrumental and temporary, and fixed his gaze on Him who is the end of the law for righteousness, that he detected and came into possession of this same excellency of knowledge. So it is now and must be hereafter with all those who have been washed in His blood, justified in His name, sanctified by His Spirit, and made meet to be partakers of the inheritance of the saints in light. It is this distinguishing fact that gives to the song its two-fold character, and brings into combination the names of the two administrative heads.

Whatever differences of opinion here as to the real meaning of the symbols of the Old Covenant and the sacrificial death of the Son of God, they will have but one meaning hereafter — *atonement by blood.* None can sing that song but the blood-bought and the blood-washed.

In this song, therefore, the very *best* of historical value will be condensed and reproduced; the very *best* in Christian experience will find its richest fruitage, its highest expression.

Before its high standard only the things that are *essential* will be able to stand *approved.*

As the religious *controversies* of the past are suggested or recalled, the times in which they occurred, the participants therein, their causes and results, the *erratic* and *false* in belief will have disappeared, and those who then contended so earnestly for the faith, failing among themselves to see eye to eye, and often in bitter and prolonged *opposition,* will now be in heartiest agreement in the knowledge of the truth, and mutually *jubilant* over the removal of all obstacles and the subjugation of all foes — the church's final triumph.

There will be brought to our minds, personally, the *special occasions* on which the Lord came with delivering power, and His interventions and saving help were *sanctified.*

It will contain the sentiments of the *hymns* so dear to us here below.

It will especially remind us of the hymnology of the church that is based on the righteousness of the law and the *satisfaction* of its demands in the Lamb of God that taketh away the sin of the world.

Whether looking forward or backward to the fulfillment of the Promise, in the fullness of the time, all, in view of final deliverance from sin, the destruction of Antichrist, peace and rest at last obtained, and the supremacy of the kingdom of righteousness, will *alike participate* in the song.

Every one will be clothed in the righteousness of the Redeemer and presented "faultless before the presence of his glory with exceeding joy."

They will come from the East, and from the West, and from the North, and from the South, out of every kindred,

and tongue, and people, and nation; and as they *realize* the rescue of this world from the Prince of Darkness, and the perpetuity of the Kingdom of Heaven, over and over again will be reiterated, in connection with this song of Moses and the Lamb, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." And, as the sacramental host of God's elect,—"a glorious church, not having spot or wrinkle,"—recall how they "came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb," somewhere, also, in the song will be heard those kindred words, "Salvation unto our God and unto the Lamb"; and, at its close, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen."

Mention is also made in the Book of Revelation of a *new* song: "And they sing as it were a new song before the throne."

As they go from grace to grace and from glory to glory, knowing more and more of "the love of Christ which passeth knowledge," the songs of Heaven may, and doubtless will, assume new forms to meet the new and changing conditions.

The change will, indeed, be great in us, as God's workmanship, from what we are now to what we shall be on entrance into Heaven; and that change will be greater still as the work of grace advances and we grow in knowledge and holiness under the better conditions there prevailing, and experience enlarges, and we reap the richer and larger fruits in store for the redeemed.

Whatever modifications the Song of Moses and the Lamb may undergo in the unfolding of the "mystery of Christ," the evolution of the deeper and still deeper meaning of its contents, ages being required for God to "show the exceeding riches of his grace in his kindness toward us through Christ Jesus," we shall *never outgrow the meaning and lessons of the cross*, or *grow weary of the mention of "the blood of the everlasting covenant."* The older the essentials of salvation become, the newer they will seem.

The Song, therefore, will always be substantially the same: it will be *The Song of The Eternal Ages.*

"There shall our raptured tongue
His endless praise proclaim,
And sweeter voices swell the song
Of Moses and the Lamb."

"Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost" (Rom. xv. 13).

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